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WHAT DID LUTHER TEACH ?

Contents :

LUTHER'S SHORTER CATECHISM, WITH PREFACE.

THE TEN COMMANDMENTS.
THE APOSTLES' CREED. THE LORD'S PRAYER.
THE SACRAMENT OF BAPTISM; CONFESSION.
THE SACRAMENT OF THE ALTAR; FORMS OF PRAYER, &C.;
PRACTICAL DUTIES.

Articles affirmative of the Lutheran, and condemnatory of the Calvinistic, doctrines, published and subscribed A.D. 1592.

From the Latin.

A short description of the German Churches and Services.

BY
WILLIAM MICHELL, M.A.,
Vicar of Chantry.
Author of "Our Title to Sonship," "The Churches of Asia," &c., &c.

JOHN HODGES:
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INTRODUCTION.

It has been wittily and truly remarked that one half the world knows not how the other half lives. It might be added, with equal truth, that one half the world knows not what the other half believes; added even of Christians who profess to look for one common salvation by One Faith in their One Lord. If ever we are to judge one another fairly, if ever our miserable differences are to be dissipated and Christians cease to bite and devour one another, this ignorance, unfairness, and coldness must be exchanged for interest, candour, and enquiry. And if there be any religious creed in which we English are, as a nation, bound to take an interest, it is that which is held by the many millions of Germans who more or less—theoretically at any rate—follow Luther; who speak his language, read his Bible, teach his catechisms, and use his ritual. Protestants they are, and Protestant he was. Yet how many English Protestants know what doctrines he taught, or what ritual he arranged? How many English Protestants know what the inside of a Lutheran Church is like?—in what manner the service is conducted?—or in what respects Lutheran Protestantism resembles, or differs from, English Nonconformity? And how many English Churchmen know, in their efforts to return to the first principles of the Reformation, how much, or how little, Luther retained of that which they so eagerly long after in Catholic faith and practice?

These pages are offered to the public in the hope of casting a few gleams of light on this interesting and neglected subject. The *Libri Symbolici Ecclesiæ Evangelicæ* from which the translation is literally made is a book of authority, and contains other longer and more important matters, such as the *Confession of Augsburg* with *Melancthon's Apology*, the *Articles of Smalcald*, *Luther's Longer Catechism*, and the *Form of Concord*. It is much to be wished that all these were more accessible to the English reader. Yet this little publication may possibly awaken an interest in the faith and worship of those many millions who, out of the great families of nations, are nearest to ourselves. It will serve to show that, although they have lost that which English Catholicity holds of vital importance—the Apostolic succession through Episcopacy, they are almost identical with us in many statements of funda-

mental doctrine, more conservative than we are in much of outward ceremonial. Indeed they have retained definitions, expressions, actions and customs, the restoration of which among us "is much to be wished." And if any one, rising from the perusal of Luther's Catechism, and the description of Lutheran worship, shall be persuaded out of his belief that there is an inherent "Popery" in the Stone Altar, with its flower-vases, lighted candles, and Crucifix, in the Minister vested in chasuble of crimson and gold, standing before the Altar with his face eastwards, and turning to bless his congregation with the sign of the Cross,—or in a belief in the Real Presence of "the True Body and Blood of Christ under bread and wine"† in "the Sacrament of the Altar," (p. 14) the translator's labour will have been amply rewarded.

We need more knowledge before prejudice can be dispelled; knowledge of the doctrine and practice of the Apostles and the early Christians, knowledge of the doctrine and practice of the abler and bolder Reformers, knowledge of the faith and worship of our fellow Christians everywhere. Then out of knowledge might be born a Divine Charity, a Charity finding expression in mutual intercession; as in the words of our own Bishop Andrewes:

> "O Thou that walkest amid the golden candlesticks
> Remove not our candlestick out of its place.
> Amend what are wanting,
> Establish what remain,
> Which Thou art ready to cast away,
> Which are ready to die."

Or in the words of a prayer offered daily before many Altars, and in many closets:

"O Lord Jesu Christ, who saidst unto Thine Apostles, 'My peace I leave with you, My peace I give unto you,' regard not my sins, I beseech Thee, but the faith of Thy Church, and grant her that peace and unity which is according to Thy will, who livest and reignest, with the Father and the Holy Ghost, one God, world without end. *Amen.*"

† Compare the note to the 12th Homily of our Church, "Of the due receiving of His Blessed Body and Blood under the form of bread and wine."

The Preface of Dr. Martin Luther.

Martin Luther to all the faithful, to the pious Clergy and Preachers, grace, mercy, and peace in Christ Jesus our Lord.

(1) The miserable sights which met my eyes in my late round of visitation have
(2) induced me to put forth this short and simple Catechism. God help us, what calamity saw I everywhere! The people, especially the dwellers in the country, yea, many of the Clergy, are so utterly ignorant of all Christian doctrine, that I
(3) am even ashamed to speak of it. And yet they are all called by that Holy Name of Christ, they all use the same Sacraments with us, though they not only do not understand the Creed, the Lord's Prayer, and the ten Commandments, but cannot even repeat the words. To put it briefly, they are no way different from the beasts. But now that the Gospel is taught everywhere, they enjoy their
(4) Christian liberty to the uttermost. How will ye answer to Christ in this, O ye Bishops, to whom this charge has been divinely committed? For ye are they to whom, and to whom alone, this calamity of the Christian religion is owing. Ye have permitted these men thus vilely to err; yours is the fault, ye who
(5) have cared for anything rather than for this which was your bounden duty. I would not here call down any evil on your heads. Yet is it not the height of impiety, joined with the utmost shamelessness, that ye are fighting for Communion in one kind, and for your own traditions; utterly careless meanwhile, whether the flock committed to your trust and keeping know the Lord's Prayer,
(6) the Apostles' Creed, and the ten Commandments or not! Woe, woe unto you! In the Name of God, therefore, I entreat and charge you, all ye Clergy and Preachers, seriously to discharge your office, and to attend to the souls committed to you by the Lord. And this ye will best do, if with us, ye teach this Catechism to your people, especially to the young. But if any of you are so unlearned as to have no knowledge at all of these things, be not ashamed to read over word by word to your hearers the form which we prescribe, and after this manner.

(7) *First of all*, Preachers will be careful not to use varying forms of words in teaching the Commandments, the Lord's Prayer, the Apostles' Creed, and the doctrine of the Sacraments, but the very same words over and over again. I advise this, as knowing that the uneducated and the young cannot be taught more easily than by one unvarying form again and again repeated. But if thou puttest the same matters before them now in this way, now in that, simple minds are soon confused, and all thy pains will be lost.

(8) And this the Holy Fathers saw, when they provided an unvarying form of Decalogue, and Creed, and Lord's Prayer for use in the Church. This diligence of theirs we shall do well to imitate, taking care so to put these things before the simple and the young that not one single syllable shall be changed, however often we teach the Catechism, and that we explain it always in the same way. Whatever form therefore thou mayest choose for teaching the Catechism, hold
(9) to that, and never alter. It is another matter if thou teachest the Gospel among the educated, for there thou mayest display thy learning; nor do I forbid a varied explanation, and a shewing of the truth in different lights; but among
(10) the uneducated thou wilt use always the same form with its fixed words. And this must be thy very first task, to teach the Commandments, the Creed and the Lord's Prayer, word by word, in the simplest way, that the hearers, by frequent hearing, may learn to repeat them.

(11) But if any so despise religion as to refuse to learn these things, they are to be admonished that they are denying Christ, and have no title to the Christian name. They are to be admitted neither to the Sacrament of the Altar, nor to sponsorship at the Font. And if they demand the rights of Christian liberty, where it is for their advantage, this is not to be granted them, but rather are they to be delivered over to the Pope, and those known as "Officials," and to
(12) Satan himself. It will be the duty of Parents and Householders to refuse to these men the necessaries of life, and to inform them that banishment from their country is the justly recorded punishment of their madness.

(13) For although I am of opinion that no one can, or ought to, be forced to believe, yet this most certainly is to be provided, that the people should understand what is allowed and what forbidden by the laws of the State, and each seek his own livelihood. It is indispensable that every one, be he true believer, or abandoned reprobate, should know and observe the laws of his own country, which he may wish to invoke in his own behalf.

(14) *Secondly:* As soon as the uneducated have thoroughly learned by rote the words of the Catechism, let the explanation be given them that they may understand the meaning. But thou mayest use our form, herewith given, or any other.

(15) Yet, as according to my former recommendation, the bare Catechism is to be taught to the people, always in the same words, so I could wish that in the explanation of the Catechism the same form should be used without the variation
(16) of a single syllable. For this thou canst take what time thou wilt, since there is no occasion to teach everything at one lesson, but due arrangement is to be observed, and one subject judiciously made to follow another. As soon as the first Commandment is thoroughly understood, then go on to the second. And so let all thy teaching follow in regular order. Otherwise their minds, being overwhelmed and confused by superfluity of matter, will retain nothing.

(17) *Thirdly:* After thou hast completed this short explanation of the Catechism, thou shalt enter upon the longer treatise, that thy hearers may understand all things more fully. There thou wilt display in their own lights the several Commandments, the several parts of the Creed and Lord's Prayer, thou wilt enumerate the various duties, the various fruits and advantages arising therefrom, as well as the dangers and losses which follow upon disobedience and neglect. Thou wilt find these everywhere fully explained in the writings of devout men.

(18) Moreover, thou wilt chiefly insist on those Commandments which thou seest to be commonly transgressed in thy neighbourhood. For example, thou wilt especially insist upon the *Seventh Commandment with traders and manufacturers. The same with labouring men and servants, for they often act deceitfully, and are guilty of theft in divers ways. Thus the †Fourth Commandment should be impressed upon the ignorant, and the young, that they should be quiet, and act in all things sincerely, obeying their parents and the magistrates, and not disturbing the public peace. These lessons should be illustrated from the histories of Holy Scripture, where God has inflicted heavy punishments upon the breaches of this Commandment, or has wonderfully prospered those who have obeyed it.

(19) And in connection with this thou shalt be especially careful to exhort magistrates and parents of their obligation to discharge their public duties with all diligence, and to keep their children steadily to study. And so frame thy admonitions that they may feel the obligation to be of Divine appointment, and negligence to be a sin of most terrible character. For what else would it be than a blow at Divine and human government, the act of an enemy striking no less at God than at men!

(20) And here as in a picture thou mayest shew what serious mischiefs may result to the State through those who allow their children to grow up in ignorance, seeing that these children may live to be appointed to the Ministry of the Word, or to other offices which are necessary to our well-being in this life. Thou wilt therefore add that this sin in parents will be severely punished by God. In truth I know not whether any topic deserves equal attention with this. Nor can it be told how greatly magistrates and parents have offended herein in our time. This doubtless is Satan's doing, with the design of bringing all possible calamities upon Germany.

(21) *Lastly:* Seeing that the Papal tyranny is now so weakened and tottering, thou wilt find many everywhere who never approach the Sacrament, but openly despise it as unnecessary and useless. They too must be invited and pressed, but with this consideration: I would not have any one compelled to the faith or to the Sacraments; and they err who prescribe fixed laws, or times, or places for them.

(22) Therefore the Ministers of the Word should teach that without any enactments of ours, but led by their own will, our hearers ought to come to us, and as it were, force us, the Ministers of the Word, to give them the Sacrament. And this would result if thou wouldest point out the danger lest those who do not communicate at the least four times in the year should come at last to despise the Sacrament, and be unworthy of a place among Christians; seeing that they who neither believe nor obey the Gospel are not worthy to be numbered among Christ's people. For Christ, when He instituted the Sacrament, said not, "Neglect this," or, "Despise it," but, "Do this, as often as ye shall drink it, &c." This at least means that we should *do* it, not that we should altogether omit it, or despise it. For He spake thus, "Do this."

(23) But if any man despises the Sacrament, this is a sure proof that he acknowledges neither sin, nor the flesh, nor Satan, nor the world, nor death, nor danger, nor hell, *i.e.*, that he has no belief at all in any of these, although he be altogether

* *The Eighth according to the English division.* † *English Fifth.*

sunk in sin, and bound in the slavery of Satan; that he feels no need of grace or life, or Paradise, or Heaven, or Christ, or God, or any other good. For if he believed himself to be defiled by sin and very far gone from grace, he certainly would not despise this Sacrament in which is provided a remedy for sin, and such abundance of all good things. The man who understands this needs not to be forced by law to the Sacrament. He flies to it of his own seeking, driven by the burden of his sins, and would rather *compel thee* to provide him with the Sacrament.

(24) This then is not to be done by legal compulsion, after the Pope's fashion. Endeavour with all thy power to set forth the blessing and the loss, the dangers and the benefits, the necessity combined with the mightiest profits, of this Sacrament. Then will they come to thee willingly and demand it. But if any are no way persuaded, let them alone. This only shalt thou say to them, that they are in Satan's kingdom, being moved neither by their own necessity nor by
(25) the grace and mercy of God manifested to them in the Sacrament. But those who will not reason with their hearers in this fashion, and would rather compel them by law, lay great occasion for their profaning the Sacrament. When they
(26) are such idle ministers no wonder that their hearers are negligent. Let all Parish Ministers consider that their office is now very different from what it was. For now it is a ministry of salvation and grace; it becomes therefore the more difficult and painful. And although the gravest dangers and temptations must be endured in the ministry, yet is it not held deserving of either reward or thanks
(27) from the world. Nevertheless, let us not be moved by the world's ingratitude and irreligion. Christ Himself has set before us more than enough reward, if we will only labour faithfully in His vineyard. And the Father of all grace grant unto us that we may do this more effectively; to whom be praise and glory for ever, through Jesus Christ our Lord. *Amen.*

I. THE TEN COMMANDMENTS

As they may be most simply taught by the Master to his family and household.

First Commandment.

Thou shalt have none other Gods but me.

What is the meaning of this Commandment?

That we ought to fear and love God above all things, and to put our whole trust in Him.

Second Commandment.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to curse, swear, use incantations, lie or deceive, by His Name; but in all our necessities to call upon It, honour It, and praise It with thanksgiving.

Third Commandment.

Remember that thou keep holy the Sabbath-day.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to despise the preaching and study of His Word, but to reverence it as holy, and hear and receive its instruction with gladness.

Fourth Commandment.

Honour thy father and thy mother, that it may be well with thee, and that thou mayest live long in the land.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to despise our parents and superiors, nor provoke them to anger, but honour, serve, and obey them with affection and respect.

Fifth Commandment.

Thou shalt not kill.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to hurt or injure our neighbour, but to assist and succour him in all needs and all perils of life and limb.

Sixth Commandment.

Thou shalt not commit adultery.

What is the meaning of this Commandment?

That we ought to fear and love God, so as to live chastely and modestly in word and deed, and that husband and wife ought mutually to love and honour each other.

Seventh Commandment.

Thou shalt not steal.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to deprive our neighbour of his money or possessions, nor to obtain them for ourselves by selling bad articles or by any deceit, but to help him in preserving his property, and bettering his condition.

Eighth Commandment.

Thou shalt not bear false witness against thy neighbour.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to deceive, betray, or slander our neighbour, or take away his character by falsehood, but to defend him, think and speak well of him, and put the best construction upon all he does.

Ninth Commandment.

Thou shalt not covet thy neighbour's house.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to aim deceitfully at our neighbour's inheritance or house, or to appropriate it to ourselves under pretence of right; but rather to aid him in preserving it.

Tenth Commandment.

Thou shalt not covet his wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is his.

What is the meaning of this Commandment?

That we ought to fear and love God, so as not to deprive our neighbour of his wife, his servants, his cattle, but to exhort and persuade them to stay with him, and do their duty diligently.

What doth God say generally concerning all these Commandments?

He saith thus, in the twentieth chapter of Exodus:—"I, the Lord thy God, am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me, and keep my Commandments."

What is the meaning of these words?

God threateneth punishment on all who transgress and break these Commandments. We ought therefore to fear and dread God's wrath, and to do nothing forbidden by His laws. Moreover He promiseth His grace and all good things to those who observe them. We are therefore bound to love God, and to trust Him, and with diligence and zeal to fashion our whole life according to His Commandments.

II. THE APOSTLES' CREED.

The First Article.

OF CREATION.

I believe in God the Father Almighty, Maker of heaven and earth.

What meaneth this Article?

I believe that God hath created me, together with all creatures; that He hath given me body and soul, eyes, ears, and all my members, my reason and all my senses, and these He still preserveth; moreover that He hath given me food and raiment, an habitation, wife and children, lands, flocks, and all I possess. I believe, that He daily and richly supplieth me with all the necessaries of life; that He protecteth me against all dangers, keepeth and delivereth me from all evil, and that He doeth all these things out of His fatherly and Divine goodness and mercy alone, without any merit or desert of mine; for all which I am in duty bound to thank, to praise, to serve and obey Him. This is assuredly true,

The Second Article.

OF REDEMPTION.

And in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

What meaneth this Article?

I believe, that Jesus Christ, very God, begotten of the Father before all worlds, and also very man, born of the Virgin Mary, is my Lord, who hath redeemed me, a lost and condemned sinner, and hath delivered and ransomed me from all sins, from death and from the power of the devil; not with gold or silver, but with His own holy and precious blood, and by His sinless sufferings and death, that I might be wholly His, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and happiness; in like manner as He Himself rose from the dead, and liveth and reigneth for ever and ever. This is most assuredly true.

The Third Article.

OF SANCTIFICATION.

I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

What meaneth this Article?

I believe, that by my own reason and strength I am unable to believe in Jesus Christ, my Lord, to come unto Him; but the Holy Ghost hath called me through the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith; in like manner as He calls, assembles, enlightens, and sanctifies the whole Christian Church throughout the world, and preserves it united to Jesus Christ in the only true faith; in which Christian Church He daily and kindly forgiveth me and every Christian all our sins, and in the last day will raise me and all the dead, and will give to me, and to all that believe in Christ, eternal life. This is most assuredly true.

III. THE LORD'S PRAYER.

Our Father, which art in heaven.

What mean these words?

God graciously inviteth us in this preface to believe that He is our true Father and that we are His true children; in order that we should call upon Him boldly and with the full confidence of affectionate children asking something of their parents.

The First Petition.

Hallowed be Thy Name.

What meaneth this Petition?

The name of God is indeed holy in itself; but we ask in this petition that it may be also hallowed among us.

How doth this take place?

When the Word of God is taught in its purity and simplicity, and we live according to it in holiness as becometh children of God. Grant us to do this, O Father in heaven! But whosoever teacheth and liveth otherwise than God's Word enjoineth, profaneth God's Name amongst us. From this preserve us, O Father in heaven!

The Second Petition.

Thy Kingdom come.

What meaneth this Petition?

The Kingdom of God cometh indeed of itself, without our prayers; but in this petition we ask that it may come unto us also.

How doth this take place?

When the heavenly Father giveth us His Holy Spirit, who enableth us by His grace to believe His holy Word, and to lead a godly life, both in time and eternity.

The Third Petition.

Thy will be done in earth as it is in heaven.

What meaneth this Petition?

The good and merciful Will of God is indeed done without

our prayers; but we ask in this petition that it may be done in us also.

How doth this take place?

When God destroyeth and bringeth to nought all wicked counsels, purposes, and efforts, which impede our hallowing the Name of God, and the coming of His kingdom, such as the devices of the devil, the world and our own flesh; and when He strengtheneth and preserveth us steadfast in His Word and faith to the end of our life. This is His merciful and gracious Will.

THE FOURTH PETITION.

Give us this day our daily bread.

What meaneth this Petition?

God giveth, indeed, to all of us our daily bread, though we ask it not, yea, even to wicked men; but we beg in this petition that He may lead us to acknowledge the gift, and so to receive our daily bread with thanksgiving.

What do you mean by daily bread?

All that belongeth to the nourishment and support of the body, such as meat and drink, clothes, dwelling, gardens, lands, flocks, money, wealth, a godly husband or wife, godly children, godly servants, godly and faithful rulers, good government, wholesome air, peace, health, order and sobriety, a good reputation, kind friends, faithful neighbours, and other things of the like kind.

THE FIFTH PETITION.

And forgive us our trespasses, as we forgive them that trespass against us.

What meaneth this Petition?

We ask in this petition that our Heavenly Father would not regard and number our sins, and reject our prayers on account of them; for we are worthy of none of those things which we ask, neither can we deserve them; but that He would give us all things of His grace and mercy, for we sin daily many times, and are deserving only of punishment. And we in turn shall heartily forgive those who sin against us, and cheerfully render them good for evil.

THE SIXTH PETITION.

And lead us not into temptation.

What meaneth this Petition?

God indeed tempteth no man, but we ask in this petition

that He would keep and preserve us, lest the devil, the world, and our own flesh deceive us and draw us away from the true faith, and throw us into superstition, distrust, despair, and other grievous sins and wickednesses; and that, however severely we may be tempted therewith, we may not fall, but finally conquer, and triumph over them.

THE SEVENTH PETITION.

But deliver us from evil.

What meaneth this Petition?

We ask in this petition, as the sum of the whole, that our Heavenly Father would deliver us from all evils and dangers affecting our body and soul, our property and character, and that finally in the hour of death He would grant us a happy departure, and of His free goodness receive us out of this vale of misery into His heavenly kingdom.

Amen.

What meaneth this word?

Amen signifieth, Yea, Verily, So it is, that I may rest assured that petitions of this kind are acceptable to our Father which is in heaven, and will be answered by Him. For He Himself hath commanded us to pray after this manner, and hath promised that He will hear us. Amen, Amen, that is, Verily, Verily, so it shall be.

IV. THE SACRAMENT OF BAPTISM.

What is Baptism?

Baptism is not merely water, but water as ordained by God's command, and sealed with the Word of God.

What is that Word of God?

Where our Lord Jesus Christ saith, (St. Matt. xxviii. 19,) "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost."

What does Baptism afford, or confer?

It works remission of sins, delivers from death and from the devil, and gives eternal felicity to each and all who believe that which is promised by the Divine Word and assurance.

What are those Divine words and promises?

Where our Lord Jesus Christ saith, (St. Mark xvi. 16,) "He that believeth and is baptized shall be saved. But he that believeth not shall be damned."

How can water effect such great things?

The water indeed does not effect such great things, but the Word of God which is in and with the water, and faith which believes the Word of God which is with the water. For water without the Word of God is simply water, and is not Baptism; but together with the Word of God it is Baptism, that is, the saving water of grace and life, and the washing of regeneration by the Holy Ghost; as S. Paul says to Titus, (iii. 5—8,) "According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour, that being justified by His grace, we should be made heirs according to the hope of eternal life. This is a faithful saying."

But what is the immersion into the water a sign of?

It is a sign that the Old Adam which is as yet in us ought henceforth to be buried and destroyed by daily mortification and repentance, together with all sins and evil lusts, and that the new man should daily spring forth and arise again, who shall live before God in holiness and righteousness for ever.

Where is this written?

S. Paul speaks to the Romans, (Romans vi. 4,) "Therefore we are buried with Him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Appendix.

OF CONFESSION.

The Manner of Instructing the Unlearned.

What is Confession?

Confession comprehends two things; one is the confessing of our sins, the other the receiving absolution or remission from the Confessor or proclaimer of the Gospel, as from God Himself, not doubting, but believing steadfastly, that the sins are by that absolution remitted in the presence of God in heaven.

What sins are to be confessed?

In the presence of God we must regard ourselves as guilty of all sins, even of those which are hidden from us, as we do in the Lord's Prayer. But in the presence of His minister we are bound

only to confess those sins of which we are conscious, and which we feel in our heart.

What are these?

Let every man examine how he has fulfilled the duties of his station, by the ten Commandments, according as thou art father, mother, son, daughter, master, mistress, or servant; whether thou hast been disobedient, unfaithful, negligent; whether thou hast hurt anyone by word or deed; whether thou hast been guilty of theft, or by injury, idleness, and carelessness, hast brought hurt upon another.

A Short Form of Confession for the Unlearned.

Thou mayest address the Minister of the Word in this manner:

"Reverend and beloved sir, I beg you to hear my confession, and to declare to me forgiveness on God's behalf.

"I, a miserable sinner, confess before God that I am guilty of all sins; especially I confess before thee, that I am a servant, &c., but that I have served my master unfaithfully. I have not done, nor do I do, what he orders. I have irritated and provoked my master or mistress to angry words. I have been negligent in many things. I have caused him loss, &c. I have been disrespectful in word and deed. I have been discontented; I have used hasty language. Therefore I am sorry; I entreat for pardon, and I promise amendment.

The master or mistress may say thus:

"Especially I confess before thee that I have not been diligent in the faithful teaching and ruling of my children and household to the glory of God. I have been guilty of blasphemy and taking God's Name in vain. I have set a bad example in my wicked words and actions. I have injured my neighbours. I have spoken ill of many. I have used false weights and measures. I have defrauded my neighbour in buying and selling;" and so on, as he remembers any other offences against God's commandments.

But if any one does not feel himself burdened with such, or heavier faults, he is not to distress himself, nor to invent or pretend sins, nor turn his confession into a rack; but let him speak of the sins of which he is conscious in order, as, "I confess especially that I have taken God's Name in vain, that I have used impure words, that I have neglected this or that duty, &c." And then let his mind be at ease.

But if thou art clearly conscious of no sin, (which is almost an impossibility,) thou shalt make no special confession, but after a general confession, mayest receive the absolution, which the minister shall pronounce before God.

And the minister shall answer, "God be merciful unto thee, and confirm thy faith. Amen."

Then shall he ask the penitent, "Dost thou believe that my absolution is the absolution of God?" And on his assenting, and believing, the minister shall further say, "As thou believest, so be it to thee. And I, according to the command of Jesus Christ our Lord, remit thee thy sins in the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Go in peace."

And if any have their conscience harassed, tempted, or sad, the minister shall comfort them with sentences of Scripture likely to increase their faith.

This, which we have given above, is only a simple and common form of confession, for the use of the ignorant and unlearned.

V. THE SACRAMENT OF THE ALTAR.

What is the Sacrament of the Altar?

The Sacrament of the Altar is the true Body and true Blood of our Lord Jesus Christ under bread and wine, instituted by Christ Himself for us Christians, for our eating and drinking.

Where is this written?

In the Gospels of St. Matthew, St. Mark, St. Luke, and in St. Paul's Epistle. "The Lord Jesus, the same night in which He was betrayed, took bread. And when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me."

What is the profit in thus eating and drinking?

That is shewn us in these words, "is given for you," and, "is shed for the remission of sins." For in truth, by these words, remission of sins, life, righteousness, and salvation, are given unto us in the Sacrament. For where remission of sins is, there is life and salvation.

But how can that eating by the mouth do so great things?

The eating and the drinking do not do them, but these words, "Is given for you," and, "is shed for remission of sins;" which

words are, together with the bodily eating, the head and sum of this Sacrament. And he that believeth these words, he has what they declare in their simplest meaning, even remission of his sins.

Who uses this Sacrament worthily?

To fast and to prepare the body is indeed a good and outward discipline. But he is truly worthy and prepared who believes these words, "*is given for you,*" and, "*is shed for remission of sins.*" For he that believes not these words, or doubts of them, he is unworthy and unprepared. For the heart which believes God, demands above all things this word "for you." *

Appendix. I.

Forms of Prayer, for Morning and Evening, to be taught to a Household.

When thou risest in the morning, thou shalt sign thyself with the sign of the Holy Cross, saying, "In the Name of the Father, and of the Son, and of the Holy Ghost."

Then kneeling, or standing, say the Creed and the Lord's Prayer, adding,

"I thank Thee, my Heavenly Father, through Jesus Christ, Thy beloved Son, that Thou hast preserved me this night from all perils and dangers. And I beseech Thee to keep me this day also, to preserve me from all sin and evil, that all my actions and my whole life may be pleasing in Thy sight. Wherefore I commend myself, my soul and body, and all that I have, into Thy hands. May Thy Holy Angel be with me, that the devil have no advantage over me. Amen."

Then go cheerfully to the work of thy calling, singing a Psalm, or the Ten Commandments, or some other song which may raise thine heart to God.

So, also in the evening, as thou preparest for rest, sign thyself with the sign of the Holy Cross, saying, "In the Name, &c."

Then, kneeling, or standing, say the Creed or the Lord's Prayer, adding,

"I thank Thee, my Heavenly Father, through Jesus Christ, Thy beloved Son, that Thou hast kept me this day by Thine undeserved pity and goodness. And I beseech Thee that Thou wouldest forgive all my sins by which I have offended Thee, and that Thou wouldest mercifully preserve me during the coming night. Wherefore I commend myself, my soul, and my body, and all that I have, into Thine hands. May Thy Holy Angel be with me that the devil have no advantage over me.

* See page 19.

A Form of Grace before Meat, to be taught to a Household.

Let the children with the rest of the family take their places at the table, and folding their hands, reverently and devoutly pray, as follows:

"The eyes of all wait upon Thee, O Lord: And thou givest them their meat in due season. Thou openest Thine hand: And fillest all things living with blessing."

(Blessing here signifies the free bounty of God, who supplies so much food to all His creatures that they may live in joy and happiness. Such blessing, and joy, and contentment, cannot exist with anxiety, carefulness, covetousness, and meanness.)

Then let them say the Lord's Prayer, adding,

"O Lord God, Heavenly Father, bless us in these Thy gifts which we have received of Thy bounty, through Jesus Christ, our Lord."

Grace after Meat.

Thus too, after a meal, with folded hands, and the like reverence, let them stand at the table, and say,

"O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever. Who giveth food to all flesh; who giveth fodder unto the cattle, and feedeth the young ravens that call upon Him. He hath no pleasure in the strength of an horse, neither delighteth He in any man's legs. But the Lord's delight is in them that fear Him, and put their trust in His mercy." (Ps. cxlvii. 9—11.)

Then let them say the Lord's Prayer, adding,

"We thank Thee, Lord God our Father, through Jesus Christ our Lord, for all Thy benefits, Who livest and reignest for ever and ever. Amen."

Appendix II.

A TABLE OF PRACTICAL DUTIES

In which certain appropriate passages of Holy Scripture are given for all holy states and conditions, by which men are admonished, as by a special lesson, of their duties and offices.

To Bishops, Curates, and Preachers.—"A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous. One that ruleth well his own house, having his children in subjection with all gravity. Not a novice." (1 Tim.

iii. 2—4, 6.) "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Titus i. 9.)

What the Hearers owe to their Bishops.—"The Lord hath ordained that they who preach the gospel should live of the gospel." (1 Cor. ix. 11.) "Let him that is taught minister unto him that teacheth in all good things." (Gal. vi. 6.) "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward." (1 Tim. v. 17, 18.) "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." (Heb. xiii. 17.)

Of the Magistrates.—"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." (Rom. xii. 1—4.)

The Duties of the People to the Magistrates.—"Render unto Cæsar the things that are Cæsar's." (St. Matt. xxii. 21.) "Let every soul be subject to the higher powers, &c. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." (Romans xiii. 1, 5—7.) "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. (1 Tim. ii. 1.) "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus iii. 1.) "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that

are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king." (1 St. Peter ii. 13.)

Of Husbands.—"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." (1 St. Peter iii. 7.) "Husbands, love your wives, and be not bitter against them." (Colos. iii. 19.)

Of Wives.—"Wives, submit yourselves unto your own husbands, as unto the Lord." (Ephes. v. 22.) "Even as Sara obeyed Abraham, calling him Lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement." (1 St. Peter iii. 6.)

Of Parents.—"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephes. vi. 4.)

Of Children.—"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." (Ephes. vi. 1—3.)

Of Men-Servants, Maid-Servants, and all who work for Wages.—"Servants, be obedient to them that are your masters according to the flesh, with fear and trembiing, in singleness of your heart, as unto Christ; Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Ephes. vi. 5—8; Colos. iii. 22.)

Of Heads of Families: Masters and Mistresses.—"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with Him." (Ephes. vi. 9; Colos. iv. 1.)

Of Young People in general.—"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." (1 St. Peter v. 5, 6.)

Of Widows.—"Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. But she that liveth in pleasure is dead while she liveth." (1 Tim. v. 5, 6.)

Of All in General.—"Thou shalt love thy neighbour as thyself. For in this commandment all others are briefly comprehended." "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men." (Rom. xiii. 8.)

Make thine own duties thy peculiar care,
Then shall thine house stand orderly and fair.

The Catechism taught at the present day runs as follows:

Of the Supper of the Lord.

Rehearse the words of its institution.

"Our Lord Jesus Christ the same night in which He was betrayed took bread. And when He had given thanks, He brake it, and gave it to His disciples, saying, Take, eat: this is My Body, which is given for you: this do in remembrance of me. Likewise after supper, He took the cup, and when He had given thanks He gave it to them, saying, Drink ye all of this, for this is My Blood of the New Testament. Do this, as oft as ye shall drink it, in remembrance of me." (1 Cor. x.)

Thou believest then that in the Lord's Supper are the real Body and Blood of Christ.

Yes. I believe it.

What leadeth thee to believe this?

These words spoken by Christ: "Take, eat; this is My Body; Drink ye all of this, for this is My Blood.

What ought we to do, when we eat His Body, drink His Blood, and thus receive the pledge?

To shew forth His death and bloodshedding, and to remember what He hath taught us, saying, "Do this, as oft as ye shall drink it, in remembrance of Me."

Why ought we to remember and to shew forth His death?

That we may learn to believe that no creature was able to make satisfaction for our sins but Christ, true God and true man, and

that we may learn to abhor our sins, and to account them as the greatest evil, and to delight and find comfort in Him alone, and thus be saved through that faith.

What led Him to die, and to make atonement for thy sins?

His great love to His Father, to me, and to other sinners, as it is written. (St. John xiv.; Rom. v.; Gal. i.; Ephes. v.)

Finally, why do you go to the Lord's Supper?

That I may learn to believe that Christ out of His great love died for my sins, as has been said; and that I may also learn of Him to love God and my neighbour.

What then should encourage and determine a Christian to the frequent receiving of the Lord's Supper?

In respect to God, the command and promise of our Lord Jesus Christ; in respect to himself, his own necessities which grievously oppress him, on which account it is that such commands, encouragements, and promises are given.

What must a person do when he feels no such necessities, nor any hunger and thirst after the Lord's Supper?

No better advice can be given him than that he first examine himself, and ascertain whether he hath not still flesh and blood, and yet believeth what the Scripture declareth concerning it. (Gal. v.; Rom. vii.) Secondly, that he consider carefully whether he be not still in the world, and that there sin and misery will never be wanting, as the Scripture saith. (St. John xv. and xvi.; 1 St. John ii. and v.) Thirdly, that the devil will beset him, leaving him, by lies and murders both day and night, neither inward nor outward peace, as the Scripture testifies concerning him. (St. John viii. and xvi.; 1 St. Peter v.; Ephes vi. 2.; 2 Tim. ii.)

ARTICLES OF VISITATION

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Article I.

Of the Holy Supper.

The pure and true doctrine of our Churches concerning the Holy Supper.	*The false and erroneous doctrine of the Calvinists.*
1. That the words of Christ, Take and eat; this is My Body: Drink, this is My Blood, are to be understood simply, according to their plain and literal meaning.	1. That the words of Christ quoted above are to be understood figuratively, and not according to their plain and literal meaning.
2. That in the Sacrament there are two things, which are together shewn forth and received; the one earthly, which is bread and wine; the other Heavenly, which is the Body and Blood of Christ.	2. That in the supper there are only bare signs; and that the Body of Christ is as far from the bread as Heaven is above earth.
3. That this union, shewing and receiving takes place here below upon earth, and not above in Heaven.	3. That Christ is there present only by His virtue and operation, and not in His Body; as the sun is present and effective upon earth by his brightness and operation; but the solar body remains above in Heaven.
4. That there is shewn and received the true and natural Body of Christ which hung on the cross, the true and natural Blood which flowed from the side of Christ.	4. That the Body of Christ is a typical Body, which is only signified and prefigured by the bread and wine.

5. That the Body and Blood of Christ are there in the Supper received, not by faith only, and spiritually, which may also be done apart from the Supper, but together with the bread and wine, by the mouth, yet in an inscrutable and supernatural manner, and that, as a pledge and assurance of the resurrection of our bodies from the dead.	5. That it is received by faith alone, which raises itself into Heaven, and not by the mouth.
6. That the reception by the mouth of the Body and Blood of Christ is made not by the worthy only, but also by the unworthy who come without repentance and true faith. But with a different effect. By the worthy It is received to salvation, by the unworthy to condemnation.	6. That the worthy alone receive it. But the unworthy who have not such faith rising upwards into heaven, receive nothing but bread and wine.

Article II.

Of the Person of Christ.

The pure and true doctrine of our Churches on this Article, Of the Person of Christ.	*The false and erroneous doctrine of the Calvinists, &c. Especially repugnant to the Lutheran Articles* iii. *and* iv.
1. In Christ are two distinct natures, the Divine and the human. These remain for ever, unconfused and inseparable, (or undivided).	1. That God is man, and man is God, are mere figures of speech.
2. These two natures are personally so united together, that there is but one Christ, and one Person.	2. That the human nature holds communion with the Divine not verily and in deed, but only in name and in word.
3. By reason of this personal union it is rightly said, and in	3. That God, with all His Omnipotence, is unable to

deed and in truth it comes to pass, that God is man, and man is God, that Mary bore the Son of God, and that God hath redeemed us by His own Blood.

4. By this personal union, and the exaltation which followed it, Christ in His flesh has sat down at the right hand of God, has received all power in Heaven and earth, and is made partaker of all the Divine Majesty, Honour, Power, and Glory.

effect that the natural Body of Christ should be at one and the same time in more than one place.

4. That Christ according to His human nature by His exaltation received only created gifts and finite power; that He is neither Omniscient, nor Omnipotent.

5. That Christ according to His humanity rules as an absent king, as the king of Spain rules over the new islands.

6. That it is a damnable idolatry if trust and faith be directed to Christ according to His human as well as His Divine Nature, and if the honour of adoration be paid alike to each.

Article III.

Of Holy Baptism.

The pure and true doctrine of our Churches on this Article, Of Holy Baptism.

1. That there is but one Baptism, and one washing; not that which taketh away the filth of the flesh, but that which cleanseth us from our sins.

2. By Baptism, as that laver of regeneration and renewing of the Holy Ghost, God saves us, and works in us such a righteousness and cleansing from our sins, that he who perseveres in that covenant and confidence to the end, does not perish, but has eternal life,

The false and erroneous doctrine of the Calvinists.

1. That Baptism is an outward washing of water, by which is only signified a certain inward washing for sin.

2. That Baptism neither effects, nor confers, regeneration, faith, the grace of God and salvation, but merely signifies, and seals, these things.

3. All who have been baptized into Christ Jesus, have been baptized into His death; and by Baptism have been buried with Him into His death, and have put on Christ.	3. That not all who are baptized by water receive thereby the grace of Christ, and the gift of faith, but the elect only.
4. Baptism is that laver of regeneration, because in it we are born anew, and are signed by the Spirit of adoption by grace, or freely.	4. That regeneration comes neither in or with Baptism, but some time after in growing years, to many indeed only in their old age.
5. Except a man be born anew of water and the Spirit, he cannot enter into the kingdom of Heaven. The case of Baptism taken away by necessity* is not contemplated by this.	5. That salvation does not depend on Baptism, and therefore private Baptism is not to be allowed in the Church, but in the absence of the ordinary minister of the Church, infants are to be suffered to die unbaptized.
6. That which is born of the flesh is flesh; and by nature we are all children of divine wrath; inasmuch as we are all begotten of a sinful seed, all conceived in sin.	6. The children of Christian parents are already holy before Baptism, from their mother's womb, and while yet unborn have been brought within the covenant of eternal life, otherwise Holy Baptism could not be administered to them.

Article IV.

Of Predestination, and the Eternal Foreknowledge of God.

The pure and true doctrine of our Churches on this Article.	*The false and erroneous doctrine of the Calvinists.*
1. That Christ died for all men, and as the Lamb of God took away the sins of the whole world.	1. That Christ did not die for all men, but only for the elect.
2. That God created no man for condemnation, but wills	2. That God created the greater part of mankind to

* See Hooker, Book V. c. 60, 5.

that all men should be saved and come to the knowledge of the truth, inasmuch as He commands all to hear His Son Jesus Christ in the Gospel, and through this hearing promises the virtue and grace of the Holy Ghost for conversion and salvation.

3. That many men perish by their own fault; some, in that they will not listen to the gospel of Christ, others, in that they fall back again from grace, either by errors against the truth, or by sinning against their conscience.

4. That all sinners who repent are received again into favour, and that no one is excluded though his sins be red as blood, seeing that the mercy of God is greater than the sins of the whole world, and the Lord's mercy is over all His works.

eternal damnation, and is not willing that the greater part should be converted and live.

3. That the elect and regenerate cannot lose faith and the Holy Spirit, or be damned, although they commit great sins and enormities of every kind.

4. But that those, who are not elect, are necessarily damned, nor can they come to salvation, even if they were a thousand times baptized, and came to the Eucharist daily, and moreover lived as holy and blameless a life as could possibly be.

THE CHURCHES AND SERVICES OF PROTESTANT GERMANY.

On Saturday evening the Church bells ring out their warning for the approaching Sunday, their invitation to finish and lay aside worldly work, and to prepare house and heart for the rest and worship of the Lord's day. On Sunday morning they ring again, at three different times at intervals of half-an-hour, in summons to Divine Worship.

In the arrangement of the Churches, and in the various dresses of the minister and ornaments of the Altar, there was but little change introduced at the Reformation. It was only by degrees that the ancient Eucharistic vestments fell into disuse in Lutheran Germany, (they are still retained in Denmark, Sweden, and Norway,) and that the black gown became universal. There are traditions of Eucharistic vestments in Saxony up to the last century. Wesley found them in use when he visited Germany, and even now in some places, as here and there in Würtemberg, the surplice is worn as a special ornament for high festivals.

The Churches are in their arrangement much like our own, with a recess or Chancel at the East end, in which the Altar stands, with a passage behind, the pulpit being often over it. In most of Prussia, as in Saxony, the Altar, always so called, is handsomely vested, having a super-altar bearing flowers, Crucifix, candles of large size, which are always lighted for Communion, and pictures. Nearer the Rhine, where Calvinistic influence prevails, the vases and candlesticks disappear; *the Crucifix always remains.* Last year a Prussian who had been living in Jerusalem, under the spiritual headship of the Anglican Bishop, published a pamphlet in which he complained bitterly of the poverty of the chief Church there, with no lights, and no Crucifix on the Altar.

The service as performed in an ordinary country Church in South East Prussia is much as follows:

The congregation being assembled, a hymn is sung, the minister remaining in the vestry till, as the hymn is ending, he appears and goes to the Altar. Standing there, *with his back to the people,* he chants a prayer. He then turns and reads a portion of Scripture appointed for the day. Then follows a hymn, the minister often retiring during the singing, and at the end he mounts the pulpit, gives out notices, &c., and after the Invocation, delivers his sermon, always without book. Returning to the Altar, he intones the Lord's Prayer, alone, one bell tolling solemnly and slowly, and pronounces the benediction, making the sign of the Cross over the congregation. If there be no Communion the service is concluded here.

On the Sunday before the administration of the Holy Supper, notice is given with a solemn exhortation to the people to prepare themselves, and the invitation to the preparation service of confession on the Saturday afternoon. At this service a general confession is made, with acts of contrition, resolution of amendments, &c., and the minister gives absolution, with the sign of the Cross. No one is admitted to Communion, unless he has attended this service, or the supplementary one held on the Sunday morning for those who have been reasonably hindered from attendance on the previous day.

On Communion Sunday the blessing is not given after the sermon, but while the minister retires the Altar is prepared, the candles are lighted, &c. He returns to his place,—the non-communicants, *if* they retire at all, retiring now—and sings the remainder of the service, always facing Eastwards, the organ occasionally softly accompanying. In consecrating the Bread and Wine the sign of the Cross is used. Each person, on approaching the Altar, makes a genuflection, and then kneels at a bench at the North end to receive the Bread. Then rising he goes to the South end of the Altar, and kneels as before, to receive the Chalice. The minister, making the sign of the Cross, delivers the Bread into the hand, or more frequently into the mouth, and so with the Chalice, with words of prayer and blessing. After, as well as before, kneeling to receive either kind, a genuflection is made. The communicants return to their places, and kneel in private devotion, the Lord's Prayer being said. This is the only occasion on which kneeling is practised among Lutherans; on all other occasions they either stand or sit. The minister concludes the service with prayers intoned at the Altar, and gives the blessing; the last verse of the same hymn which had been begun before, is sung, and the congregation retire, making their offerings at the door.

One striking point in the Lutheran service is the exceeding reverence with which the Lord's Prayer is honoured. Bowing the head, or kneeling, are some of the outward expressions of this feeling; while no person, whatever his position, who arrived at the Church door late, and heard the Lord's Prayer being said, would venture to lift the latch till the Amen.

Wafer bread for Communion is the almost universal rule. In country districts also the rule of *fasting* Communion is still extensively observed.

The colours for vesting the Altar are ordinarily red, with blue or violet for Lent, and black for Good Friday.

In the above sketch a single Church has been kept mainly in mind, and there may be slight divergencies in minor details, as for instance more or less singing. And it may be well to say that the description would not apply strictly to the Rhine provinces, nor to districts where the "Reformed" in contradistinction to the "Protestants," have long held sway. These,—the "Reformed" and the "Protestants"— are no longer in Prussia distinct bodies, having been somewhat forcibly amalgamated into one "Evangelical" Church by the late King in 1827.

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